

Summer Sermon Series: Sing to the LORD

“Christ is Mine Forevermore”

(John 10:22-30)

Introduction

➤ For this year’s Summer Sermon Series – “Sing to the LORD” – we are utilizing biblical themes/lyrics from great worship songs as the basis for our sermons. To this point, we have used the following worship songs to preach on great doctrines from the Bible:

- ◆ “How Great Thou Art” (1885) to preach from Psalm 139 on the greatness of God;
- ◆ “Rock of Ages” (1776) to preach from 2 Corinthians 5:21 on the substitutionary atonement of Christ;
- ◆ “A Mighty Fortress is our God” (c. 1529) to preach from Psalm 46 on the sovereignty of God;
- ◆ “Before the Throne of God Above (1865) to preach from 1 John 2:1 to preach on Jesus as our Advocate;
- ◆ “Our Great God” (2002) to preach from various Scriptures on the character and activity of the devil;
- ◆ “Come Thou Fount” (1758) to preach from 1 Samuel 7 on God’s salvific mercy;
- ◆ “Lord from Sorrows Deep I call” (2018) to preach from Psalms 42-43 on crying out to God in times of sufferings and sorrows;
- ◆ “Holy, Holy, Holy” (1826/1861) to preach from Isaiah 6 on the holiness of God;
- ◆ “The Love of God” (1917) to preach from John 3:16 on the love of God; and
- ◆ “My Worth is not in What I Own” (2014) to preach from Luke 15:11-32 on our utter unworthiness apart from Christ and our infinite worth in Christ.

It is interesting to note that these songs span almost 500 years of Christianity. Singing older/old worship songs reminds us that our Christian faith, and our Christian experience, is not new.

➤ For this morning, we are going to studying John 10:22-30, in which Jesus addressed the doctrine of eternal security (among other truths). Simply put, the doctrine of the Christian’s “eternal security” teaches that true Christians will never (cannot) lose their salvation. Those who are truly saved are eternally saved – kept by God in Christ. The security of our salvation does not rest in our obedience, or even in our faithfulness or perseverance, but in the person and work of Jesus Christ. Jesus not only saved us, but protects our salvation enabling us to persevere in our faith. While we are indeed called to abide in Christ (we hold onto Him), we must never forget that Christ also abides in us (He holds onto us). Though our grip may weaken and slip, Christ’s grip is firm and secure.

This is neither a peripheral nor infrequent teaching in Scripture. Here is just a relatively small sampling of Scriptures that affirm the doctrine of eternal security:

Rom 8:1 ~ “There is therefore now no condemnation for those who are in Christ Jesus.”

Rom 8:37-39 ~ “No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Eph 1:13-14 ~ “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, ¹⁴who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.”

Phil 1:6 ~ “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

2 Tim 2:19 ~ “But God’s firm foundation stands, bearing this seal: ‘The Lord knows those who are his’ ...”

1 Peter 1:3-5 ~ “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from

the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept [*tēreō*] in heaven for you, ⁵who by God's power are being guarded [*phroureō*] through faith for a salvation ready to be revealed in the last time.”

Jude 24-25 ~ “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”

- Christ keeps (protects) every true believer from being eternally marred or injured (Jd.1), and every true believer is one who keeps himself (perseveres) in God's love (Jd.21); and God keeps (secures) every true believer from suffering eternal loss (Jd.24). There is nothing we can do to obtain or sustain our salvation – it is an unmerited gift of God from first to last – yet we are called to persevere in our faith. Faithfulness, not complacency, is the right response to God's gracious security!
- Those who are truly in Christ remain in Christ, and those who seemingly walk away from Christ were never truly in Christ. In other words, a person is truly saved if they have truly received Jesus Christ as their Lord and Savior. And, those who have truly received Jesus Christ as their Lord and Savior will never lose their salvation. Or, to put it another way, those who seemingly “lose” their salvation has never truly received Jesus Christ as their Lord Savior.

1 John 2:19 ~ “They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.”

- The Bible clearly teaches the eternal security of ever true believe. Tension arises, however, when we try to determine the validity of one's faith in Christ – particularly our own. This brings up the distinction between “the assurance of salvation” and “the security of salvation.” Here is a simple definition of both:

The assurance of salvation – the subjective reality of being saved

The security of salvation – the objective reality of being saved

- The truth is, a person can have the security of salvation and not an assurance of salvation, and a person can have an assurance of salvation and not the security of salvation. That is, a person can feel saved and not be saved and a person can be saved and not feel saved. This is one reason why it is important to regularly examine the veracity of our profession of faith in Christ (see 1Cor.11:28; 2Cor.13:5). Again, the security of salvation does not rest on one's obedience or faithfulness to, or even the depth or intensity of his/her faith in, Christ. A person is saved by God's grace alone through faith alone in Christ alone.

Some Christians wrongly think that it is arrogant to have an assurance of salvation. But that faulty thinking comes from the perspective of whether or not a person is good enough to be saved – which is a false gospel. It is not humility to distrust (or disbelieve) the word or promises of God.

1 John 5:13 ~ “I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.”

- This is at the heart of Jesus' teaching in the passage that is before us this morning.

John 10:22-30 ~ “At that time the Feast of Dedication took place at Jerusalem. It was winter, ²³and Jesus was walking in the temple, in the colonnade of Solomon. ²⁴So the Jews gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Christ, tell us plainly.’ ²⁵Jesus answered them, ‘I told you, and you do not believe. The works that I do in my Father's name bear witness about me, ²⁶but you do not believe because you are not among my sheep. ²⁷My sheep hear my voice, and I know them, and they follow me. ²⁸I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. ³⁰I and the Father are one.’”

➤ This passage can be divided into two main sections.

I. The Ambush from the Jews (vs.22-24)

➤ The Jewish leaders (i.e., the scribes, the Pharisees, the priests) were increasingly hostile to Jesus throughout his three-year public ministry. In fact, it was early in His ministry that they began plotting to kill him (see Matt.12:14; Mk.3:6; Lk.6:11).

A. The setting (vs.22-23)

- The *“Feast of Dedication”* (vs.22), only mentioned here in Scripture, also known as “Hanukkah” or the “Festival of Lights” (because of the lamps and candles lit in Jewish homes as part of the celebration), commemorated the rededication of the Jewish temple after it was desecrated by the Greek Seleucid ruler Antiochus Epiphanes IV in 167 B.C. This feast is not prescribed in the Old Testament, as it originated during what is known as the “intertestamental period.” It was celebrated in November-December (on the 25th day of the Jewish month of Chislev), which is why John recorded that *“It was winter”* (vs.22).
- The *“Feast of Dedication”* (vs.22) took place about three months after the “Feast of Booths” (or “Tabernacles”) which was celebrated in September-October (see Jn.7:2, 10, 37). So, there is about a three-month span between John 7:2 and John 10:22. During this relatively short time, Jesus had many volatile encounters with the Jews.
- In the next verse, we read that *“Jesus was walking in the temple, in the colonnade of Solomon”* (vs.23). Solomon’s colonnade, or portico, was a covered walkway that was supported by columns and located on the east side of the temple in Jerusalem (along the eastern wall in the Court of the Gentiles). It was a special meeting/gathering place for the disciples in the early church (see Acts 3:11; 5:12). Jesus was undoubtedly walking there, among other reasons, to protect Himself from the winter elements.

B. The confrontation (vs.24)

- In John’s Gospel, *“the Jews”* (vs.24) often refers to unbelieving Jews who were stubbornly unimpressed by Jesus’ miracles and pridefully unmoved by His preaching. While the term (“Jews”; *Ioudaios*) is used to describe Jewish people in general, it can be used negatively to portray those Jews who were hostile and opposed to Christ, and more specifically used to describe the religious leaders and authorities of Judaism (i.e. chief priests, scribes and Pharisees). Interestingly, John used the phrase *“the Jews”* sixty-five times in his Gospel (compared to that of only five times in Matt., six times in Mk., and four times in Lk.).

In the beautiful setting of Solomon’s colonnade, the Jews ambushed Jesus with a ridiculous yet, serious, request: *“How long will you keep us in suspense? If you are the Christ, tell us plainly”* (vs.24). This was serious, because the Jews were searching for a reason to arrest and/or kill Jesus (cf. 5:18; 7:1). They were wanting Jesus to incriminate Himself, giving them a “legitimate” reasons to accuse and execute Him. It was ridiculous because (as we will see) Jesus had already, many times, told them who He was (see vs.25; see 5:17ff; 8:12, 24, 58). The fact that Jesus claimed to be the Christ – the Son of God, the Son of Man, and the Savior from God – was no secret.

John 5:17-18 ~ “But Jesus answered [the Jews], ‘My Father is working until now, and I am working.’¹⁸This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.” (see Jn.3:13-14; 5:22, 24-26; 7:28-29, 37-38; 10:31-33; 14:9)

John 8:52-59 ~ “The Jews said to him, ‘Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’⁵³Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?’⁵⁴Jesus answered, ‘If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’⁵⁵But you have not known him. I know him. If I were to say that I do not know him, I

would be a liar like you, but I do know him and I keep his word. ⁵⁶Your father Abraham rejoiced that he would see my day. He saw it and was glad.' ⁵⁷So the Jews said to him, 'You are not yet fifty years old, and have you seen Abraham?' ⁵⁸Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.' ⁵⁹So they picked up stones to throw at him, but Jesus hid himself and went out of the temple."

John 10:31 ~ "The Jews picked up stones again to stone him."

- It is absolutely untrue, and deceiving, to say that Jesus never claimed to be God (that He was merely a good person or moral teacher). For He clearly, repeatedly, and unapologetically declared Himself to be the Son of God; to be co-equal, co-substantial, and co-eternal with God.

II. The Answer from the Christ (vs.25-30)

- Jesus was neither ignorant of their true motive, nor was He manipulated by their intimidation. He answered simply, "*I told you, and you do not believe*" (vs.25). Not only had Jesus told them plainly, and not hidden His true identity, but He also repeatedly showed them that He was from God by supernatural miracles that He performed: "*The works that I do in my Father's name bear witness about me*" (vs.25). He never asked anyone to blindly believe that He is the Christ. Rather, He performed countless miracles which proved that He is the Christ.

John 5:36 ~ "But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me."

John 10:31-39 ~ "The Jews picked up stones again to stone him. ³²Jesus answered them, 'I have shown you many good works from the Father; for which of them are you going to stone me?' ³³The Jews answered him, 'It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.' ... ³⁷If I am not doing the works of my Father, then do not believe me; ³⁸but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.' ³⁹Again they sought to arrest him, but he escaped from their hands."

John 14:8-11 ~ "Philip said to him, 'Lord, show us the Father, and it is enough for us.' ⁹Jesus said to him, 'Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves."

John 15:23-25 ~ "Whoever hates me hates my Father also. ²⁴If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. ²⁵But the word that is written in their Law must be fulfilled: 'They hated me without a cause.'"

- Surgically, Jesus went to the heart of the matter. The problem was not with Jesus, but with the Jews; not with Jesus' lack of information, but with the Jews' lack of faith. Ultimately, this is true for all unbelievers:

Rom 1:18-21 ~ "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹For what can be known about God is plain to them, because God has shown it to them. ²⁰For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened."

A. Those who do not belong to Christ (vs.25-26) ~ “not ... my sheep” (vs.26)

➤ Though extremely religious, the majority of Jewish leaders were unsaved. Their legalistic and self-righteous doctrine created only a false religion – a system of works and laws in a vain attempt to merit God’s saving grace. As He had done on many occasions, Jesus made it very clear that they were immersed in a false – even demoniac (Jn.8:44) – religion: “*but you do not believe because you are not among my sheep*” (vs.26). This is a two-sided coin.

1. They do not belong to Christ because they do not believe

A person must believe in Jesus as the Christ – the one and only Son of God and one and only Savior from God – in order to be saved. Again, a person is only saved by God’s grace though faith in Christ.

John 3:15-18 ~ “that whoever believes in [the Son] may have eternal life. ¹⁶For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ... ¹⁸Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.” (Jn.3:36; Rom.1:16; 1Jn.2:11-12; 5:13)

Since these Jews did not believe in Jesus as the Christ, they did not belong to Christ. That is, they were not saved. From a human perspective, we can see that their rejection of Jesus as the Christ resulted in them being/remaining unsaved.

2. They do not believe because they do not belong to Christ

However, from God’s perspective, they did not believe “*because*” (*hoti*; vs.26) they did not belong to Christ. Ultimately, the reason why people do not believe – do not receive Jesus as their Lord and Savior – is because they have not been chosen by God. This is the teaching in the doctrines of election and predestination which are very prevalent throughout Scripture (Mk.13:20; Eph.1:4-6; Acts 13:48; Rom.8:28-30; 1Pet.1:1-2) and specifically in John’s Gospel (see Jn.6:37, 39, 44, 65; 8:47; 10:26; 12:32, 39-40; 17:9).

B. Those who do belong to Christ (vs.27-30) ~ “my sheep” (vs.27)

➤ In contrast, Jesus described those who are truly saved – that is, those who truly belong to Him: “*My sheep hear my voice, and I know them, and they follow me. ²⁸I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. ³⁰I and the Father are one*” (vs.27-30). In His answer, Jesus gave a four-fold description of every true Christian.

1. They hear Christ

First, Jesus said, “*My sheep hear my voice*” (vs.27) which implies not only a salvific call from God (see Jn.8:43; 10:4, 8, 16; Rom.8:30), but also the response of faith (see Rom.1:16; 5:1; 1Jn.5:1).

2. They are known by Christ

Secondly, Jesus stated, “*I know them*” (vs.27). Since God knows everyone (the doctrine of His omniscience), this clearly refers to the intimate relationship that God has with those who belong to Him (i.e., those who are saved, those who are His children). Conversely, of the religious leaders (and all false believers), Jesus said: “*I never knew you*” (Matt.7:23; 25:12).

John 10:14-15 ~ “I am the good shepherd. I know my own and my own know me, ¹⁵just as the Father knows me and I know the Father; and I lay down my life for the sheep.”

2 Tim 2:19 ~ “But God's firm foundation stands, bearing this seal: ‘The Lord knows those who are his’ ...”

3. They follow Christ

Thirdly, Jesus described true believers as those who are obedient to Him: *“they follow me”* (vs.27). The willfully unrepentant “believer” is an oxymoron. Those who have truly received Jesus Christ as their Lord and Savior, seek to follow His example and His commands. The Bible teaches that “carnal” or “nominal” Christians are simply non-Christians.

John 10:3-5 ~ “To him [i.e., the shepherd] the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. ⁵A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers”

John 14:15, 23-24 ~ “If you love me, you will keep my commandments ... ²⁴Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.” (see Lk.6:46; 1Jn.2:3-6; 5:2-3)

4. They are eternally secure in Christ

Fourthly, of all true believers, Jesus said: *“I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand”* (vs.28-29). From these words we can identify three distinct aspects of the true Christian’s eternal security in Christ.

a. **The divine gift** ~ Salvation is a free gift from God. It is not deserved, and it cannot be merited. This is abundantly clear in all of Scripture (e.g., Eph.2:5; 8-9; Rom.6:23; 2Tim.1:9; Tit.3:5), and is specifically evident in the fact that Jesus said, *“I give them eternal life”* (vs.28). All those God gives to His Son, the Son gives eternal life (see Jn.6:39; 10:29; 17:2, 9, 11, 12, 24). God’s saving grace cannot be earned, it can only be received in and through saving faith in Jesus Christ (Jn.14:6; Acts 4:12; 1Jn.5:11-12). Salvation is not earned by our own goodness or good works, and it cannot be lost by our lack of goodness or good works.

b. **The divine promise** ~ God – who cannot lie nor change His mind – has promised to eternally secure the salvation of all those who truly believe. Jesus said, *“they will never perish”* (vs.28; *“perish”* [apollymi] same as Jn.3:16). The fact that they will *“never perish”* [“never perish – ever!” (HCSB)] refers to suffering the fate of a “second” or “spiritual” death. In other words, true believers will never suffer the condemnation of eternal death (see Jn.3:18, 36; Rom.8:1).

1 John 2:25 ~ “And this is the promise that he made to us – eternal life.” (see Jn.6:39-40; 11:25; 17:12)

c. **The divine protection** ~ The divine gift is sealed with a divine promise that is guarded with divine protection. Jesus said, *“... no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand”* (vs.28-29). The *“no one”* (vs.28, 29) is universal meaning both no one and nothing. The reason for this is simple and amazing! For true believer to be lost, or stolen, someone would have to deceive or defeat God – both of which are impossible.

Someone would have to take believers out of the sovereign hand of God. The Greek word translated *“snatch”* (*harpazō*; vs.28, 29; from which our English word “harpoon” is derived) refers to being taken by force (see Matt.11:12; Acts 23:10). All true believers are absolutely and eternally safe in the sovereign grip of Almighty God.

✓ Illust: “There is not power enough in legions of fallen spirits, if they were marshaled in battle array against one poor weak Christian, to snatch him away from Christ, yea, should they besiege him without intermission, like a vast herd of lions seeking to devour one

lamb, the defense were so much stronger than the invasion that they could not pluck even that one out of Christ's hand" (Charles H. Spurgeon; sermon: "Perseverance without Presumption", March 7, 1872).

With intentional repetition, to further underscore His point, Jesus said, "*My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand*" (vs.29). This, by no means, is any indication that Jesus is somehow lesser than God or that He is not God. We see this clearly in the next verse: "*I and the Father are one*" (vs.30). This is a clear, unmistakable, reference (from Jesus Himself) stating that deity of Jesus Christ and His divine equality with God the Father (see Jn.1:1-3, 14; 8:58; 1Jn.5:20).

John 10:31-34 ~ "The Jews picked up stones again to stone him. ³²Jesus answered them, 'I have shown you many good works from the Father; for which of them are you going to stone me?' ³³The Jews answered him, 'It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.'"

➤ Some want to argue that while no one can steal the believer away from God, the believer himself can lose their salvation. But this is absolutely not true. As we have seen, Christ is the one who has given all true believers "*eternal life*" (vs.28), and it is Christ who promised that they "*will never perish*" (vs.28), and it is Christ who has stated that "*no one*" (vs.28, 29) – not even the believer him/herself – can be snatched away from the hands of almighty God.

Rom 8:37-39 ~ "No, in all these things we are more than conquerors through him who loved us. ³⁸For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

1 Peter 1:3-5 ~ "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept [*tēreō*] in heaven for you, ⁵who by God's power are being guarded [*phroureō*] through faith for a salvation ready to be revealed in the last time."

Jude 24-25 ~ "Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen."

Conclusion

➤ D.A. Cason, at the Bethlehem 2016 Conference for Pastors and Church Leaders, tells a wonderful fictitious story about two Jews talking on the day before the first Passover (the night before God would send the angel of death to kill all the firstborn in Egypt). The story goes something like this:

The day before the first Passover, one Jew said to the other, "Boy, are you nervous about what is going to happen tonight?"

The other Jew responded, "You don't have to be nervous. God told us exactly what to do. Have you slaughtered the lamb and put the blood of the lamb on "*the two doorposts and the lintel of the house*" (Ex.12:7)? Are you all ready and packed to go? Are you going to eat the whole Passover meal with your family?"

"Of course I've done that. I'm not stupid. But, it's still pretty scary when you think of all the things that have happened around here recently. You know, flies and river turning to blood. It's pretty awful. And now there's a threat of the first-born being killed, as the Angel of Death is passing through tonight. I know what God says; I put the blood there. But it's pretty scary, I'll be glad when this night is over."

And the other one responds, "Bring it on. I trust the promises of God."

In hearing that story, the question is raised: That night, after the angel of death swept through the land, which one lost his son? The answer of course is neither! Why? “Because death doesn’t pass over them on the ground of the intensity, or the clarity, of the faith exercised. But on the ground of the blood of the lamb ... It’s not the intensity of our faith but the object of our faith that saves.”

Salvation is not by works, or the degree or depth of our faithfulness, but by faith alone in Christ alone. We cannot earn God’s saving grace by our own goodness or good works, and we cannot secure our salvation by our own goodness or good works. We are not saved *by* good works but *unto* good works (Eph.2:8-10).

“I have no other argument! I need no other plea! It is enough that Jesus died, and that he died for me!” (hymn: “My Faith Has Found a Resting Place” by E.E. Hewitt, 1891).

➤ There is a relatively new song (2016), titled “Christ is Mine Forevermore” ([sung by CityAlight](#)), that beautifully captures the precious truth of the Christian’s eternal security in Christ:

Mine are days that God has numbered / I was made to walk with Him
Yet I look for worldly treasure / And forsake the King of kings
But mine is hope in my Redeemer / Though I fall His love is sure
For Christ has paid for every failing / I am His forevermore
Mine are tears in times of sorrow / Darkness not yet understood
Through the valley I must travel / Where I see no earthly good
But mine is peace that flows from heaven / And the strength in times of need
I know my pain will not be wasted / Christ completes His work in me
Mine are days here as a stranger / Pilgrim on a narrow way
One with Christ I will encounter / Harm and hatred for His name
But mine is armour for this battle / Strong enough to last the war
And He has said He will deliver / Safely to the golden shore
And mine are keys to Zion city / Where beside the King I walk
For there my heart has found its treasure / Christ is mine forevermore
Come rejoice now O my soul / For His love is my reward
Fear is gone and hope is sure / Christ is mine forevermore

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